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Practicing Catholics and their attitudes on homosexuality. Comparative analyses, based on recent World Values Survey data

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Abstract

Growing international sociological evidence seems to suggest that more and more Roman Catholic faithful do not follow anymore the condemnation of the homosexual act as a “deadly sin”, voiced by the official current Catechism of the Roman Catholic Church. In simple terms, the question in our essay is primarily whether the rejection of homosexuality still enjoys the support of the rank and file of the global Catholic faithful, and secondly, whether practicing Catholics (weekly Church attenders, “*Dominicantes*”) are more tolerant than the societies surrounding them in accepting homosexuality and in accepting homosexual neighbors.

Our work, based on data from the “*World Values Survey*”, which is a kind of global representative opinion barometer, now available for almost 90% of humanity, initiated by the University of Michigan and satisfying high international standards of comparative opinion surveys, shows that the Vatican teaching on homosexuality – i.e. rejecting the homosexual act, but not discriminating against the homosexual person – is still most followed by the *Dominicantes* in Viet Nam, Italy, Puerto Rico, Trinidad and Tobago, and Brazil. Most notably, the *Dominicantes* in Slovakia, France, Bosnia, Zambia, and Nigeria are at the bottom of our list of meeting these double requirements of the Vatican’s teaching on homosexuality.

In comparison to overall society, practicing Roman Catholics in Switzerland, Spain, Hungary, Italy, and Uruguay especially strongly rejected homosexuality, while practicing Roman Catholics in the multicultural environment of South Africa, Singapore, Indonesia, Nigeria, and in the Latin American country Guatemala were the record holders of accepting homosexuality compared to the society around them.

It is sufficiently clear that the Church’s teaching on homosexuality has less and less followers, and that in the light of the close relationships of homosexuality acceptancy indicators with those of support for a democratic Open Society, discussed at length in the article, a rethinking of the entire issue would be advisable, if the Roman Catholic Church would like to continue to claim to be pillar of a democratic civil society.

Keywords: homosexuality, homophobia, human rights, religion, discrimination
JEL Classification: A13, B54, D63, J1, J12, J14, J15, J16, K14, K33, K4, M14, O51, O52, O53, O54, O55, O56, O57

With the publication of Reverend Krzysztof Charamsa's book ¹ (Charamsa, 2016), written by a Polish former official at the Congregation for the Doctrine of the Faith in the Vatican, accusing the Roman Catholic Church of making the lives of gay and transgender people "*a hell*", the entire issue of homosexuality and Roman Catholicism has moved again into the focus of international media attention. While Pope Francis I went on the record to say "*Who am I to condemn the homosexuals*", ² the influential Cardinal Robert Sarah of Guinea said: ³ "*What Nazi-Fascism and Communism were in the 20th century, Western homosexual and abortion ideologies and Islamic fanaticism are today.*" ⁴ But the opposition to homosexuality and gay marriages is not restricted to Roman Catholicism. The former British Chief Rabbi, Lord Jonathan Sachs, for example, has been among the most prominent Orthodox Jewish theologians to voice his opposition. ⁵ In several Muslim countries around the world, the death penalty for homosexuality is still being in force, among others in Iran (Adamczyk, 2017).

Charamsa, 2016 offers a far reaching and often very personal insider view of the issues involved. But while Charamsa's account was debated controversially in the international press and while the Catholic doctrine of marriage and the family in the context of homosexuality and same-sex marriages has also been amply debated recently by social science and the legal profession (Case, 2016; Reid, 2016), growing international sociological evidence seems to suggest that more and more Roman Catholic faithful do not follow anymore the condemnation of the homosexual act as a "deadly sin", voiced by the official current Catechism of the Roman Catholic Church (Adamczyk, 2017; John Paul II, 1994). Precisely these sociological facts and not the theological debates about homosexuality are of interest in this essay. In simple, for theologians perhaps even vulgar terms, the question here is only whether the rejection of homosexuality still enjoys the support of the rank and file of the global Catholic faithful.

We especially want to know more about the hitherto undocumented opinions of those Roman Catholics around the globe who attend Church services on

¹ New York Times, October 28, 2015, available at <https://www.nytimes.com/2015/10/29/world/europe/gay-priest-who-lost-vatican-job-assails-the-church-in-letter-to-pope-francis.html>

² National Catholic Reporter, January 10, 2016, available at <https://www.ncronline.org/news/vatican/francis-explains-who-am-i-judge>

³ Catholic Hierarchy Org, available at <http://www.catholic-hierarchy.org/bishop/bsarahr.html>

⁴ New York Times, October 28, 2015, available at <https://www.nytimes.com/2015/10/29/world/europe/gay-priest-who-lost-vatican-job-assails-the-church-in-letter-to-pope-francis.html>

⁵ Daily Telegraph, June 25, 2012, available at <http://www.telegraph.co.uk/news/religion/9352603/Chief-Rabbi-voices-opposition-to-gay-marriage.html>

Sundays, usually described in the Catholic tradition as the “*Dominicantes*”. They are the still existing “*divisions of the Pope*” (Tausch, 2011). Current social science research as yet does not offer any data on this aspect (Adamzyk, 2017). Do the “*Dominicantes*” follow the Church leaders and the Catholic official teaching, called the “*magisterium*”, on this issue? Such analyses are now possible with data from the “*World Values Survey*”, which is a kind of global representative opinion barometer, now available for almost 90% of humanity, initiated by the University of Michigan, and satisfying high international standards of comparative opinion surveys (Norris and Inglehart, 2011; Davidov *et al.*, 2011; Inglehart and Norris, 2010). The *World Values Survey* (WVS), which was started in 1981, consists of nationally representative surveys using a common questionnaire conducted in approximately 100 countries. The WVS has become the largest non-commercial, cross-national, time series investigation of human beliefs and values ever conducted. As of the time of writing this article, it includes interviews with almost 400,000 respondents. The countries included in the WVS project comprise practically all of the world’s major cultural zones.

Our interest in the Roman Catholic Church is independent from the present author’s denominational and religious preferences. The Roman Catholic Church is the religious organization, which still commands the largest following among the citizens of Western democracies, and by its self-definition (John Paul II, 1994), it should be a religious congregation committed to the ideals of neighborly love to the needy, to openness for the weakest and should practice a maximum of human understanding. The current leadership of the Roman Catholic Church, headed by Pope Francis I, for example, therefore takes an especially liberal and conciliatory view of migration and refugee issues (Cardinal Kasper, 2015; Scannone, 2016), while its opposition to gender theories and mainstream feminism continues to be very sharp (Case, 2016; Reid, 2016). There is of course a vast literature on the Roman Catholic Church and its history over the ages (Brustein, 2003; Koschorke *et al.*, 2007; Michael, 2008; Perreau-Saussine, 2012;), and also on the legacy of Pope John Paul II (Bernstein and Politi, 1996).

In this essay, we would like to reflect then in a detached and empirical way on the role of the active, global Catholics in the formation of global tolerance values *vis-à-vis* the homosexuals, using advanced methods of comparative social science research. We are only interested in what the active Roman Catholics – in comparison to overall society -, think about homosexuality and the homosexuals, and we do say much less on what the Catholic doctrine on homosexuality *should* be.

The present essay is thus well within a large and growing tradition to study “*real existing*” Catholicism in an empirical social scientific framework (Fox & Sandler, 2004; O’Collins, 2008; Philpott and Shah, 2011; Tausch, 2011). Global

secularization trends notwithstanding, the Roman Church still commands the fellowship of more than 1.2 billion global citizens.⁶

Background

The Roman Catholic's official teaching on homosexuality, to be found in its most binding form in its so-called *Catechism*, is stated briefly as follows:

"2357 Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disordered." They are contrary to the natural law. (...) Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided.

*2359 Homosexual persons are called to chastity. (...) By prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection."*⁷

It is evident however that a large and growing number of Roman Catholics, including the faithful who attend each weekend the religious service, called in Catholicism *The Holy Mass*, do not follow or do not follow entirely this particular teaching of the Church.

The systematic social scientific study of global values and opinions, used in this essay, has of course a long and fruitful history in the social sciences (Norris and Inglehart, 2011; Davidov *et al.*, 2011; Hofstede, 2001; Hofstede and Minkov, 2010; Hofstede *et al.*, 2010; Inglehart and Norris, 2010; Minkov and Hofstede, 2011, 2013; Schwartz, 2006a, 2006b, 2007a, 2007b, 2009). Such studies are made possible by the availability of systematic and comparative opinion surveys over time under the auspices of leading representatives of the social science research community, featuring the global populations with a fairly constant questionnaire for several decades now. These original data are made freely available to the global scientific publics and render themselves for systematic analyses of opinion structures on the basis of the original anonymous interview

⁶ <http://www.nationmaster.com/>; <http://www.catholic-hierarchy.org/>;
<http://www.pewforum.org/2013/02/13/the-global-catholic-population/>;
<http://www.bbc.com/news/world-21443313>

⁷ http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c2a6.htm

data.⁸ Our data are from such a reliable and regularly repeated global opinion survey: The *World Values Survey (WVS)*. So, this essay firmly shares the established methodology of *World Values Survey* - based comparative opinion research (Davidov *et al.*, 2008; Inglehart, 2006; Norris and Inglehart, 2015; Tausch, Heshmati and Karoui, 2014). We should emphasize that our methodological approach is within the well-established more general framework to study Roman Catholicism with the methodology of comparative and opinion-survey based political science (Norris and Inglehart, 2015).

In the present article, we feature on Roman Catholicism in the framework of the “*civic culture*” of the respective societies around the globe (Almond and Verba, 2015) and the role played by Catholicism in it (Inglehart, 1998). Studies on Muslim opinions were a growing focus of research since the 1990s, especially since the terror attacks of 9/11, 2001 in New York City. Compared to the now existing veritable flood of high quality survey-based studies on Muslim communities around the globe, the available comparable opinion-survey based evidence on global Catholicism is rather scarce (Tausch, 2011).

Sociologists, working with the unique comparative and longitudinal opinion survey data from the *World Values Survey* have discovered that there are pretty constant and long-term patterns of change in the direction of secularization, which also affect the predominantly Roman Catholic countries (Inglehart, 2006; Inglehart and Norris, 2003; Norris and Inglehart, 2011; see also Morel SJ., 2003). Inglehart and his associates firmly believe that the ability of the Roman Catholic hierarchy to tell people how to live their lives is declining steadily.⁹

Among recent research publications comparing global values, Adamczyk (2017) established that by international comparison, acceptancy of homosexuality has risen especially in countries whose majority populations belong to the Roman Catholic Church. According to this empirical study, the level of development and the level of democracy in a country are important drivers of the growing global acceptancy of homosexuality. In one of the most comprehensive series of surveys on the subject so far, McGee (2016a, 2016b, 2016c) also found that tolerance towards homosexuality is least likely to be found in Muslim societies, and that in 47 countries, attitudes towards homosexuality shifted towards more tolerance over time since the 1980s, especially in Western countries, while in 6 countries, attitudes remained fairly stable (Bosnia, Cyprus, Nigeria, Romania, Rwanda, and Turkey) and in 11 countries, attitudes have become more restrictive (Albania, Armenia, Azerbaijan, Georgia, Germany, Ghana, Malaysia, Montenegro, Serbia, Thailand, Trinidad and Tobago). In the study (2016a) McGee also analyzes the attitudes towards homosexuality by different

⁸ <http://www.worldvaluessurvey.org/wvs.jsp> and <http://www.europeansocialsurvey.org/>

⁹ http://ur.umich.edu/0405/Apr11_05/11.shtml

denominational groups in different countries around the world, where we can reasonably assess attitudes according to the national denominational subgroups for which sufficiently large representative subsamples of respondents, usually 30 or more persons, are available from surveys. Colombia, Cyprus, Germany, Ghana, India, Kazakhstan, Lebanon, Malaysia, Netherlands, Nigeria, Pakistan, Philippines, Russia, Singapore, South Korea, and the United States were entered by McGee into these comparisons. Interestingly enough, people without denomination and Roman Catholics and Orthodox believers came out as the denominational groupings most tolerant of homosexuality, while Taoists, Hindus and Evangelical Christians were the groups least tolerant of homosexuality.

It must be emphasized that from the viewpoint of a liberal and open society (Popper, 1966), Pope Francis' widely circulated comments on homosexuality¹⁰ often quoted as saying *"Who am I to condemn gay people"* on his flight with journalists on July 28, 2013 from Rio de Janeiro to Rome, were combined with the following statement by the Pontiff, using an old anti-Masonic stereotype, which seems to be a constant feature of Catholic thinking since the days of the Enlightenment in the middle of the 18th Century and which culminated sadly enough in the European authoritarian states of the 1930s and 1940s, especially in Nazi Germany, and which, it seems, the Roman Catholic Church has still in common with those ideologies:¹¹

"The problem is not having this [homosexual] orientation. No, we must be brothers and sisters. The problem is lobbying for this orientation, or lobbies of greed, political lobbies, Masonic lobbies, so many lobbies. This is the most serious problem for me. And thank you so much for this question. Thank you very much!"

With such a statement raising the specter of a "masonic lobby" to "push" homosexual orientation, the current Pontiff overlooked the fact that apart from Jews and Sintis and Romas, Homosexuals and Freemasons were the main target of *"National Socialism"* (Doney, 1993; Lewy, 2009; Plant, 1986).

¹⁰ <https://www.cnsnews.com/news/article/pope-francis-masonic-lobbies-most-serious-problem-me> and <http://www.bbc.com/news/world-europe-23489702>

¹¹ It should be emphasized that authoritarian movements in Europe of the 1930s, especially the Nazis, combined Jews, Free Masons, and Homosexuals as object of their hatred; see <http://www.jewishvirtuallibrary.org/homosexuals-and-the-third-reich>. This tendency is evident as well for a long period of time of Roman Catholic history. Especially Burleigh (2000) highlights the close connection between the Anti-Masonic and Antisemitic agenda in Nazi ideology.

Research Design, Data and methods

The *World Values Survey* offers fairly encompassing and comparable data on two homosexuality research items, i.e. the rejection of homosexuality, and the rejection of homosexual neighbors.

The question wording was:¹²

Rejection of homosexuality: Please tell me for each of the following actions whether you think it can always be justified, never be justified, or something in between: Homosexuality (scale ranges from never justifiable – 0 to always justifiable – 10)

Homosexual neighbors: On this list are various groups of people. Could you please mention any that you would not like to have as neighbors: Homosexuals?

Our research design first of all aims to establish the data about acceptancy of homosexuality and the rejection of homosexual neighbors on the level of the nation states with complete data. Then we aim to establish the data for the practicing Catholics, the “*Dominicantes*”.

We then look into the country level correlates of the rejection of homosexuality and also analyze some multivariate relationships between the country level rejection of homosexuality/homosexual neighbors and Antisemitism and other country level tolerance indicators. The “Catholic” component in the factors, shaping global attitudes on homosexuality, has received due attention in published research already (Adamczyk and Pitt, 2009; Kappler *et al.*, 2013).

Following a vast literature tradition, we are inclined to view in our multivariate analysis a connection between the rejection of homosexuals/homosexuality and authoritarian ideologies, which victimized Jews, Homosexuals, Freemasons and other groups (Bytwerk, 2015; Hastings, 2009; Phayer, 2000; Plant, 2011; Rittner and Roth, 2016).

The present essay relies on the statistical analysis of open survey data and is based on the commonly used statistical software IBM SPSS XXIV, utilized at many universities and research centers around the world.¹³ The use of this program is especially relevant in our context to assess the opinions of the “*Dominicantes*” subsamples from the wider survey results, also freely available

¹² <http://www.worldvaluessurvey.org/WVSONline.jsp>

¹³ IBM SPSS SPSS Statistics, <http://www-03.ibm.com/software/products/en/spss-statistics>.

from the official website of the *World Values Survey* via its routine: online data analysis.¹⁴ The program contains nearly the entire array of modern multivariate statistics, and any researcher should be able to arrive at the same results as we do here when she or he uses the same open data and the SPSS. The chosen SPSS data-files from the WVS data base was the database named “*WVS_Longitudinal_1981_2014_spss_v2015_04_18.sav*”.

As any “Statistics 100” course around the globe will teach its students, statistical results based on a random sample of 1.000 persons are more reliable than results, based on 100 or 500 persons. For the calculation of error margins, readers are referred to the easily readable introduction to opinion survey error margins, prepared by Cornell University Roper Center’s <https://ropercenter.cornell.edu/support/polling-fundamentals-total-survey-error/> . Readers more interested in the details are also being referred to the site: <http://www.langerresearch.com/moe/> . On the basis of the methodological literature on opinion surveys this website makes available a direct opinion survey error margin calculator.

It is important to recall that for example at a hypothetical 5% rate of rejection of homosexual neighbors, error margins for our chosen samples of around 1.000 representative interview partners for each country are $\pm 1.4\%$; at a 10% favorability rate, the error margin is $\pm 1.9\%$. For the given sample size 1.000, a rejection rate of 15% has an error margin of $\pm 2.2\%$; see <http://www.langerresearch.com/moe/> . That error margins differ according to reported opinion percentages is an important fact of opinion survey research, often forgotten to be mentioned.

As we said, any researcher around the globe with a proper access to the SPSS XXIV statistical program and the available data should be able to reproduce our findings on a 1:1 basis. For this reason, our presentation of the results will be rather brief, and we concentrate here only on the most salient results.

Our main statistical calculations relied on cross tables, comparisons of means, and simple bi-variate correlation analysis as well as standard multivariate analyses, like ordinary least square multiple regressions (OLS; see Tausch, Heshmati and Karoui, 2014). For all analyzed groups and sub-groups, a minimum sample of at least 30 respondents per country had to be available in the original data sets to attempt reasonable predictions for the general or sectoral publics to be analyzed, thus keeping in line with standard traditions of empirical opinion survey research (for a survey of the vast methodological literature on the subject, see Tausch, Heshmati and Karoui, 2014).

¹⁴ Website *World Values Survey*: <http://www.worldvaluessurvey.org/wvs.jsp>

Results

According to our results, the “real existing” global Catholicism, which emerges from our data ¹⁵ and our distillation of the available surveys today can best be described by the following main tendencies:

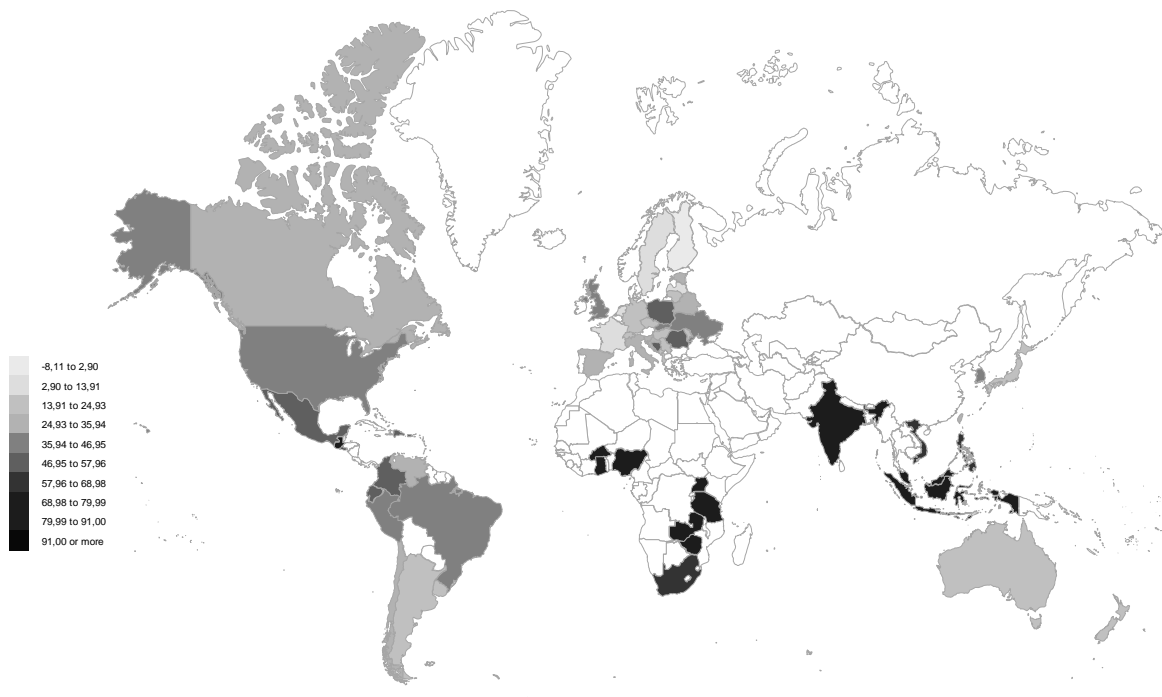
- The *World Values Survey* (WVS) data cover 937,2 million Catholics, 84% of the global Roman Catholic population. *Dominicantes* constitute only 45% of the population-weighted total of Roman Catholics on earth.
- The global top 10 Catholic superpowers are the Catholic communities of Mexico; Brazil; Philippines; United States; Italy; Poland; Colombia; Nigeria; India; and Peru (in descending order of size), which in between them share more than 70% of the global *Dominicantes*. ¹⁶
- Inglehart is right in emphasizing the close connection between the religious factor and the level of a country’s socio-economic development. The overwhelming strength of still existing Catholic activism is to be found in the global South, while the developed countries are strongly affected by secularization (Map 1 and Graph 1; GDP per capita figures are from Tausch & Heshmati, 2012):

After due consideration of population sizes of the countries of the world, our research first establishes that only 45% of the Roman Catholics around the globe are *Dominicantes*.

¹⁵ <http://www.catholic-hierarchy.org/country/sc1.html>

¹⁶ in descending order

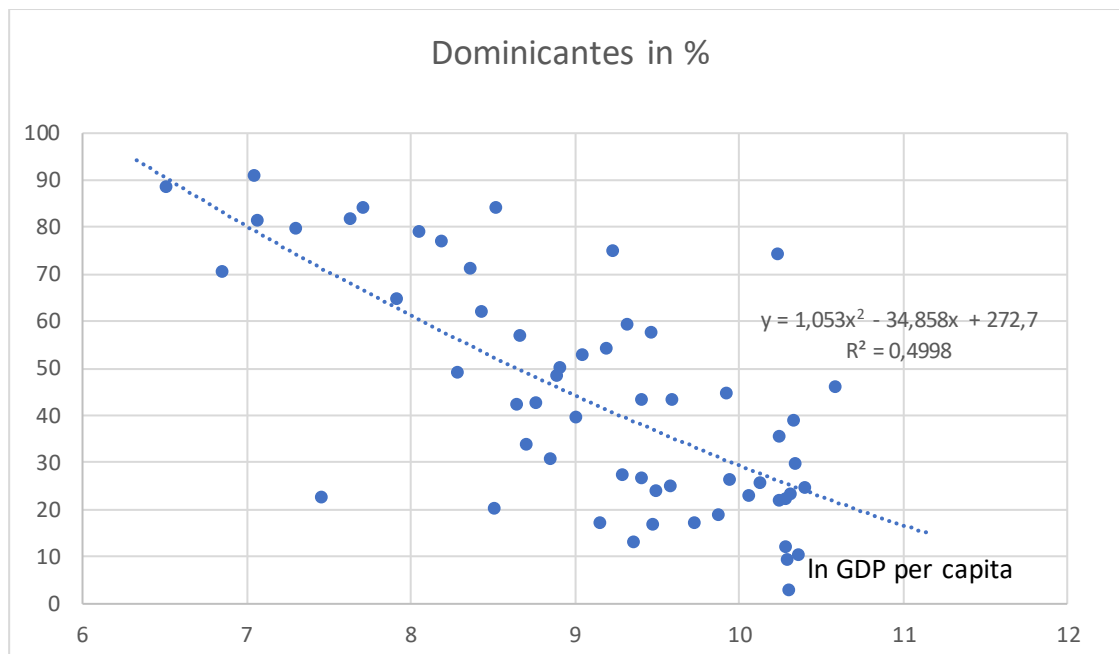
Map 1: *Dominicantes* in % of all Catholics – the percentages



Highest: Nigeria; Tanzania; El Salvador; Ghana; Zimbabwe
Lowest: Finland; Sweden; Netherlands; France; Latvia

As correctly predicted by Norris and Inglehart, 2011; Davidov *et al.*, 2011; Inglehart and Norris, 2010, there is a strong process of secularization at work especially in the Western world, which determines that Catholic religious service attendance rates are clear negative function of GDP per capita:

Graph 1: GDP per capita and Catholic religious service attendance rate



The attitudes of the global populations on homosexuality can be summarized in Map 2 and Table 1. There is a clear tendency that homosexuality is tolerated much more in developed than in developing countries. The former Communist countries of Eastern Europe are somewhat in a middle position.

The absolute “electoral” majority of the population ¹⁷ in Andorra, Sweden, Netherlands, France, Czech Republic, Germany, Norway, Spain, Great Britain, Canada, Switzerland, New Zealand, Australia, Slovakia, Uruguay, Philippines, Thailand, United States, Hong Kong, Finland, Japan, Serbia and Montenegro, Slovenia, Cyprus, Croatia, Singapore, Taiwan, Argentina, Bahrain, Bulgaria, Chile, Guatemala, Peru, Brazil, Lebanon, and Ecuador already does not share anymore the view that homosexuality can never be justified and thus reject the basic teaching of the Church on the subject. The list of these countries contains, notably enough, also the Muslim majority countries Bahrain and Lebanon, and several predominantly Catholic countries around the world.

The official Catechism position that homosexuality can never be justified ¹⁸ is still an “electoral” majority position in Egypt, Bangladesh, Tunisia, Jordan, Tanzania, Qatar, Indonesia, Uganda, Azerbaijan, Morocco, Iran, Pakistan, Yemen, Georgia, Zimbabwe, Armenia, El Salvador, Palestinian Territories, Algeria, China, Burkina Faso, Ghana, Libya, Macedonia, Turkey, Uzbekistan, Ethiopia, Trinidad and Tobago, Viet Nam, Albania, Lithuania, Kyrgyzstan,

¹⁷ in descending order

¹⁸ in descending order

Nigeria, Iraq, Montenegro, Russia, Bosnia, Romania, Rwanda, Serbia, India, Belarus, Kazakhstan, Moldova, Bosnia, Venezuela, Mali, Ukraine, Hungary, South Korea, Poland, Zambia, Puerto Rico, Colombia, Latvia, Estonia, Dominican Republic, Malaysia, South Africa, Italy, and Mexico.

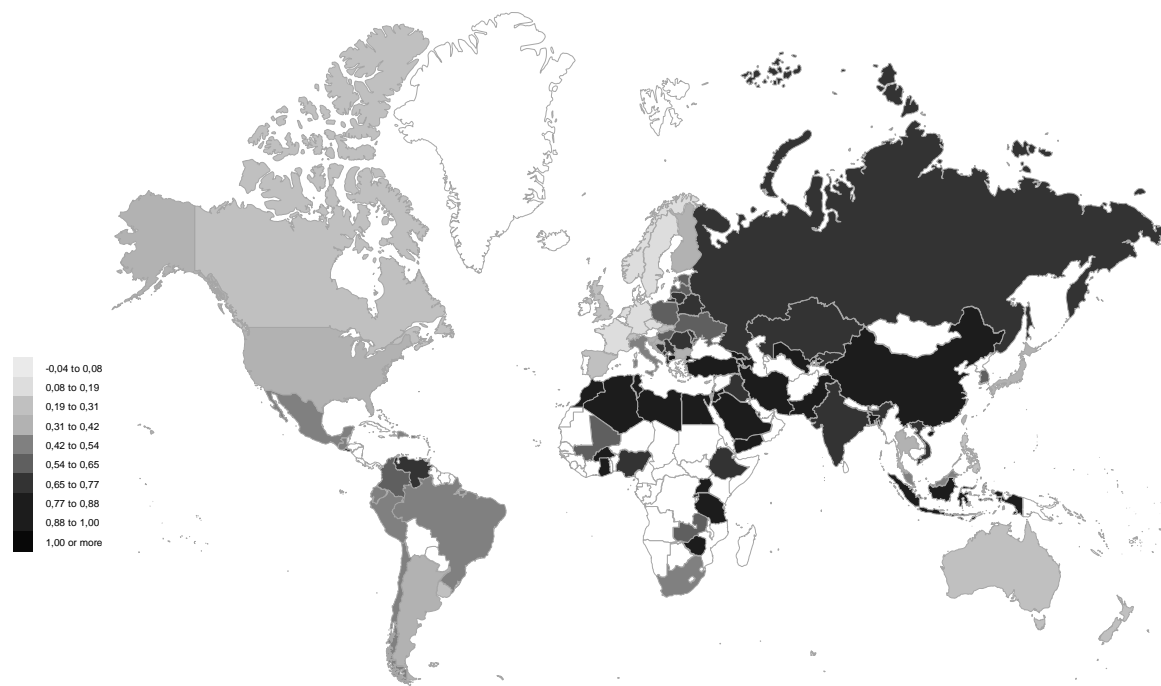
A majority in an impressive number of countries, including Iran, where the regime still castigates homosexuality by the death penalty, and in the Muslim majority countries Bahrain, Pakistan, and Bangladesh, also would already accept a homosexual neighbor: ¹⁹ these countries of majority tolerance are Andorra, Netherlands, Sweden, Norway, Spain, Switzerland, Canada, Guatemala, Germany, Bahrain, Great Britain, New Zealand, Uruguay, Australia, Brazil, Italy, Pakistan, Argentina, United States, Finland, Philippines, Puerto Rico, France, Colombia, Viet Nam, Thailand, Czech Republic, Mexico, Singapore, Ecuador, Chile, Cyprus, Hong Kong, Slovenia, Bangladesh, Bulgaria, Hungary, South Africa, Croatia, Peru, Iran, and the Dominican Republic.

The rejection of homosexual neighbors ²⁰ is still the majority position in Egypt, Azerbaijan, Morocco, Turkey, Armenia, Jordan, Georgia, Qatar, Ethiopia, Burkina Faso, Zimbabwe, Iraq, Montenegro, Ghana, El Salvador, Nigeria, Lithuania, Albania, Libya, Rwanda, Uganda, Moldova, Kazakhstan, Tanzania, Kyrgyzstan, Zambia, Russia, Algeria, Belarus, Japan, Serbia and Montenegro, Tunisia, Yemen, Mali, Palestinian Territories, Uzbekistan, Bosnia, China, Malaysia, South Korea, Ukraine, Venezuela, Indonesia, Serbia, Bosnia, Macedonia, Latvia, Lebanon, Romania, Trinidad and Tobago, India, Estonia, Taiwan, Poland, and Slovakia.

¹⁹ in descending order

²⁰ in descending order

Map 2: Homosexuality never justifiably



Highest: Egypt, Bangladesh, Tunisia, Jordan, Tanzania

Lowest: Andorra, Sweden, Netherlands, France, Germany

Table 1: Tolerance of homosexuals and of homosexuality: overall population

	rejecting homosexual neighbors	homosexuality never justifiable
Albania	76%	75%
Algeria	70%	80%
Andorra	6%	8%
Argentina	23%	42%
Armenia	87%	81%
Australia	20%	27%
Azerbaijan	92%	90%
Bahrain	18%	42%
Bangladesh	45%	99%
Belarus	70%	67%
Bosnia	64%	72%
Bosnia	61%	66%
Brazil	22%	48%

Bulgaria	45%	42%
Burkina Faso	81%	79%
Canada	16%	24%
Chile	40%	44%
China	64%	80%
Colombia	31%	55%
Croatia	46%	40%
Cyprus	41%	38%
Czech Republic	37%	17%
Dominican Republic	49%	53%
Ecuador	39%	49%
Egypt	100%	100%
El Salvador	78%	81%
Estonia	54%	54%
Ethiopia	82%	76%
Finland	26%	35%
France	29%	15%
Georgia	84%	86%
Germany	17%	17%
Ghana	79%	79%
Great Britain	19%	20%
Guatemala	16%	46%
Hong Kong	43%	34%
Hungary	45%	61%
India	55%	69%
Indonesia	62%	91%
Iran	48%	88%
Iraq	80%	73%
Italy	22%	51%
Japan	69%	36%
Jordan	85%	95%
Kazakhstan	74%	67%
Kyrgyzstan	73%	74%
Latvia	59%	55%
Lebanon	59%	48%
Libya	76%	79%
Lithuania	77%	75%
Macedonia	60%	78%
Malaysia	64%	52%
Mali	66%	63%
Mexico	38%	51%
Moldova	75%	67%
Montenegro	80%	73%

Morocco	89%	90%
Netherlands	6%	14%
New Zealand	19%	26%
Nigeria	78%	74%
Norway	10%	17%
Pakistan	22%	88%
Palestinian Territories	65%	81%
Peru	47%	46%
Philippines	28%	30%
Poland	53%	60%
Puerto Rico	28%	56%
Qatar	83%	92%
Romania	57%	71%
Russia	71%	73%
Rwanda	76%	70%
Serbia	62%	70%
Serbia and Montenegro	69%	36%
Singapore	38%	41%
Slovakia	53%	27%
Slovenia	44%	37%
South Africa	45%	52%
South Korea	63%	61%
Spain	15%	19%
Sweden	6%	8%
Switzerland	15%	24%
Taiwan	54%	41%
Tanzania	74%	94%
Thailand	36%	33%
Trinidad and Tobago	57%	76%
Tunisia	69%	97%
Turkey	89%	78%
Uganda	76%	91%
Ukraine	63%	63%
United States	24%	33%
Uruguay	19%	28%
Uzbekistan	65%	77%
Venezuela	63%	66%
Viet Nam	33%	76%
Yemen	69%	88%
Zambia	73%	59%
Zimbabwe	81%	82%

Limited, as our knowledge may be, we can now offer at least the following Table on the tolerance of homosexuality among the global Catholic *Dominicantes*:

Table 2: Tolerance of homosexuality among the *Dominicantes*

	% <i>Dominicantes</i> rejecting homosexual neighbors	n <i>Dominicantes</i>	% <i>Dominicantes</i> saying homosexuality never justifiable	n <i>Dominicantes</i>
Albania	82%	130	76%	127
Andorra	6%	53	19%	53
Argentina	28%	888	52%	962
Australia	26%	279	32%	272
Belarus	71%	97	76%	93
Bosnia	65%	94	73%	92
Bosnia	60%	84	45%	83
Brazil	21%	1153	48%	1109
Burkina Faso	82%	385	80%	360
Canada	22%	444	26%	415
Chile	45%	983	49%	939
Colombia	31%	2759	56%	3914
Croatia	58%	263	57%	247
Czech Republic	38%	150	27%	130
Dominican Republic	47%	121	49%	117
Ecuador	42%	371	52%	371
El Salvador	76%	340	80%	328
France	44%	50	27%	49
Germany	22%	297	19%	289
Ghana	83%	443	77%	436
Great Britain	29%	45	30%	37
Guatemala	14%	397	41%	395
Hungary	66%	105	81%	207
India	53%	131	74%	122
Indonesia	72%	50	82%	50
Italy	24%	312	69%	295

Lebanon	52%	148	43%	148
Lithuania	86%	131	85%	123
Malaysia	59%	63	48%	63
Mexico	42%	3336	56%	4101
Netherlands	10%	60	16%	57
New Zealand	20%	92	37%	78
Nigeria	78%	963	66%	960
Peru	51%	1749	51%	1290
Philippines	27%	1676	27%	1669
Poland	58%	1668	60%	1528
Puerto Rico	27%	601	57%	588
Romania	67%	132	69%	121
Rwanda	77%	1380	68%	1371
Singapore	26%	146	31%	147
Slovakia	58%	488	34%	457
Slovenia	58%	541	52%	506
South Africa	43%	955	39%	990
South Korea	72%	376	60%	461
Spain	26%	1281	40%	1157
Switzerland	32%	170	46%	351
Tanzania	74%	292	96%	292
Trinidad and Tobago	48%	172	78%	166
Uganda	76%	283	92%	281
Ukraine	69%	139	74%	118
United States	25%	627	29%	601
Uruguay	28%	164	46%	156
Venezuela	65%	597	69%	588
Viet Nam	32%	97	78%	89
Zambia	72%	361	58%	351
Zimbabwe	83%	401	80%	402

Table 3 offers a comparison between the attitudes of Catholic *Dominicantes* and overall society on homosexuality:

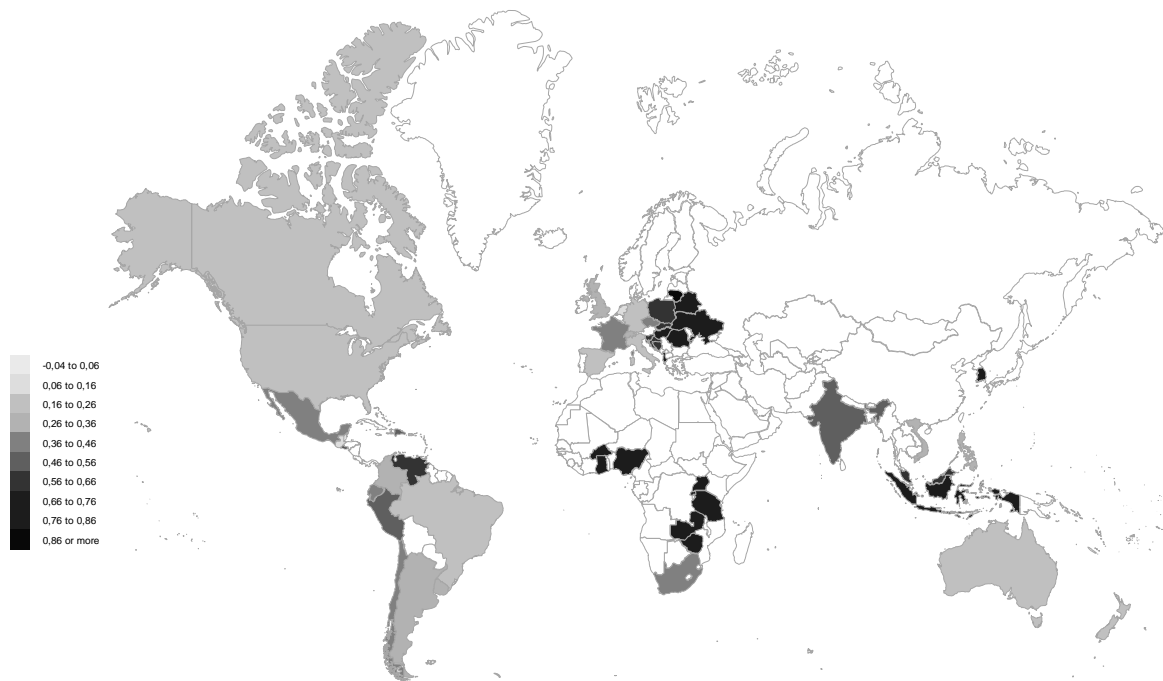
Table 3: The tolerance of homosexual neighbors and of homosexuality as such by Catholic communities around the globe by international comparison

	overall population rejecting homosexual neighbors	overall population: homosexuality never justifiable	<i>Dominicanes:</i> rejecting homosexual neighbors	<i>Dominicanes:</i> homosexuality never justifiable	Relative rejection of homosexual neighbors by the <i>Dominicanes</i>	Relative rejection of homosexuality by the <i>Dominicanes</i>
Albania	76%	75%	82%	76%	5%	1%
Andorra	6%	8%	6%	19%	0%	11%
Argentina	23%	42%	28%	52%	5%	10%
Australia	20%	27%	26%	32%	6%	5%
Belarus	70%	67%	71%	76%	1%	9%
Bosnia	64%	72%	65%	73%	1%	1%
Bosnia	61%	66%	60%	45%	-2%	-21%
Brazil	22%	48%	21%	48%	-1%	0%
Burkina Faso	81%	79%	82%	80%	1%	1%
Canada	16%	24%	22%	26%	6%	2%
Chile	40%	44%	45%	49%	5%	5%
Colombia	31%	55%	31%	56%	0%	1%
Croatia	46%	40%	58%	57%	12%	17%
Czech Republic	37%	17%	38%	27%	1%	10%
Dominican Republic	49%	53%	47%	49%	-2%	-4%
Ecuador	39%	49%	42%	52%	3%	3%
El Salvador	78%	81%	76%	80%	-2%	-1%
France	29%	15%	44%	27%	15%	12%
Germany	17%	17%	22%	19%	5%	2%
Ghana	79%	79%	83%	77%	4%	-2%
Great Britain	19%	20%	29%	30%	10%	10%
Guatemala	16%	46%	14%	41%	-2%	-5%
Hungary	45%	61%	66%	81%	21%	20%
India	55%	69%	53%	74%	-2%	5%
Indonesia	62%	91%	72%	82%	10%	-9%
Italy	22%	51%	24%	69%	2%	18%

Lebanon	59%	48%	52%	43%	-7%	-5%
Lithuania	77%	75%	86%	85%	9%	10%
Malaysia	64%	52%	59%	48%	-5%	-4%
Mexico	38%	51%	42%	56%	4%	5%
Netherlands	6%	14%	10%	16%	4%	2%
New Zealand	19%	26%	20%	37%	1%	11%
Nigeria	78%	74%	78%	66%	-1%	-8%
Peru	47%	46%	51%	51%	4%	5%
Philippines	28%	30%	27%	27%	-2%	-3%
Poland	53%	60%	58%	60%	5%	0%
Puerto Rico	28%	56%	27%	57%	-1%	1%
Romania	57%	71%	67%	69%	10%	-2%
Rwanda	76%	70%	77%	68%	1%	-2%
Singapore	38%	41%	26%	31%	-12%	-10%
Slovakia	53%	27%	58%	34%	5%	7%
Slovenia	44%	37%	58%	52%	14%	15%
South Africa	45%	52%	43%	39%	-2%	-13%
South Korea	63%	61%	72%	60%	9%	-1%
Spain	15%	19%	26%	40%	11%	21%
Switzerland	15%	24%	32%	46%	17%	22%
Tanzania	74%	94%	74%	96%	0%	2%
Trinidad and Tobago	57%	76%	48%	78%	-9%	2%
Uganda	76%	91%	76%	92%	0%	1%
Ukraine	63%	63%	69%	74%	6%	11%
United States	24%	33%	25%	29%	1%	-4%
Uruguay	19%	28%	28%	46%	9%	18%
Venezuela	63%	66%	65%	69%	2%	3%
Viet Nam	33%	76%	32%	78%	-1%	2%
Zambia	73%	59%	72%	58%	-1%	-1%
Zimbabwe	81%	82%	83%	80%	2%	-2%

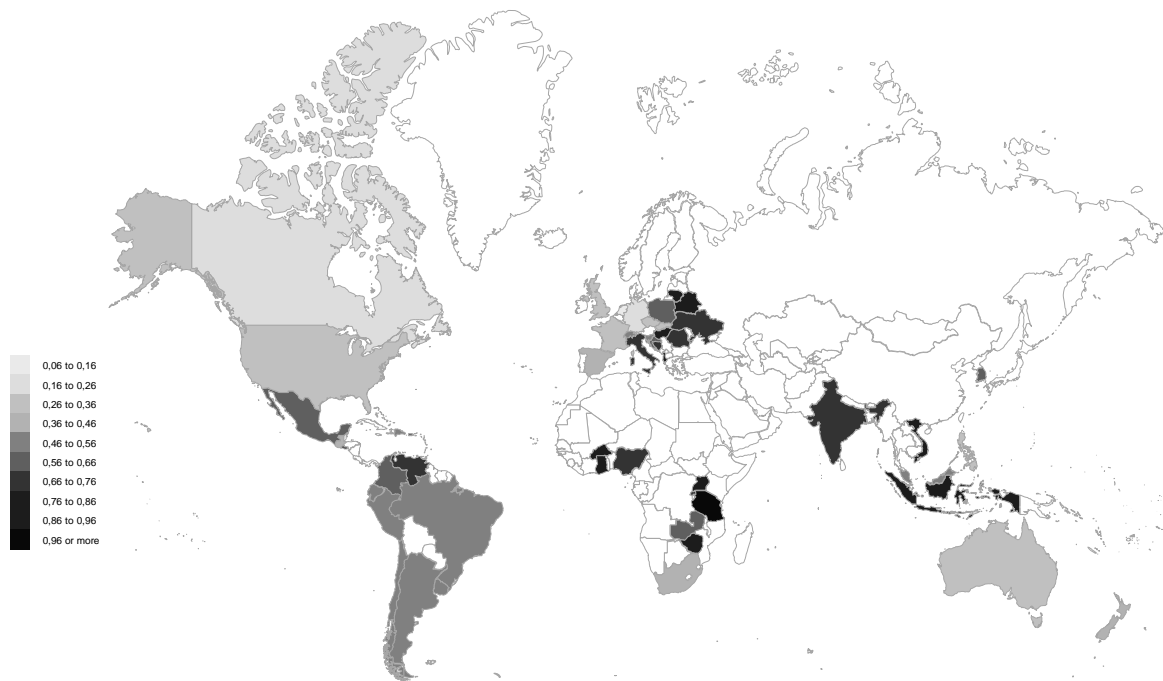
Map 3 and Map 4 summarize the results of Table 3 in geographical form.

Map 3: % of the *Dominicantes* saying they reject to have a homosexual neighbor (scale ranging from 0.0 = 0% to 1.0 = 100%)



Highest: Lithuania, Ghana, Zimbabwe, Albania, Burkina Faso
Lowest: Andorra, Netherlands, Guatemala, New Zealand, Brazil

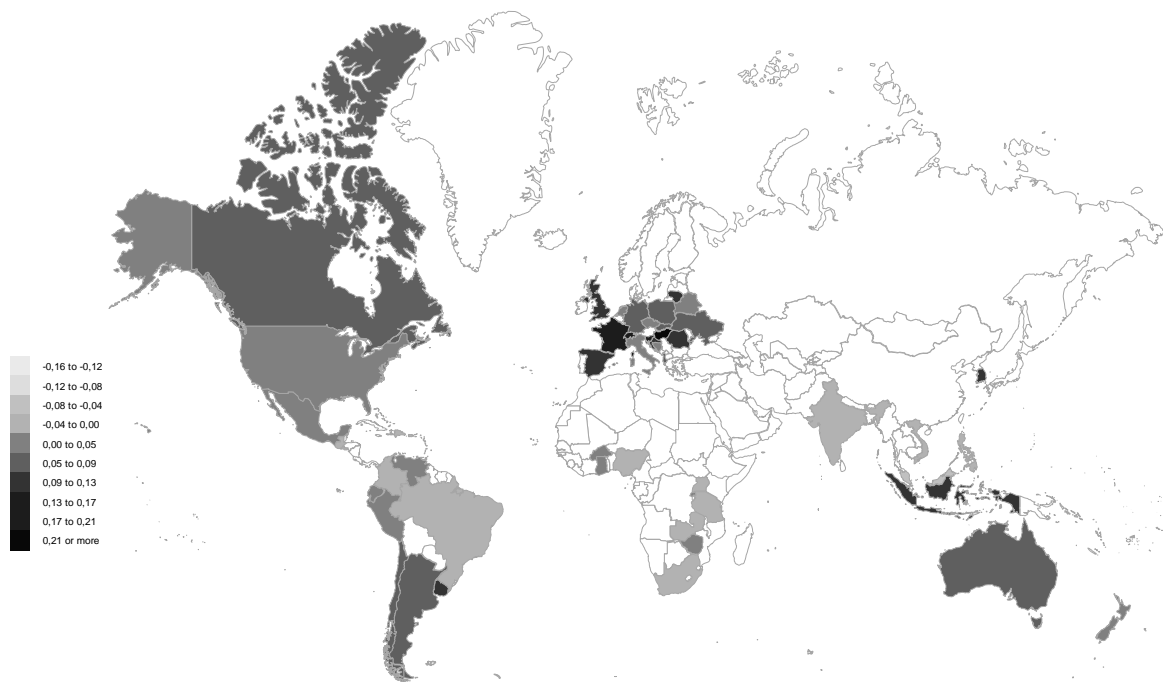
**Map 4: % of the *Dominicantes* saying homosexuality can never be justified
(scale ranging from 0.0 = 0% to 1.0 = 100%)**



Highest: Tanzania, Uganda, Lithuania, Indonesia, Hungary

Lowest: Netherlands, Andorra, Germany, Canada, Czech Republic

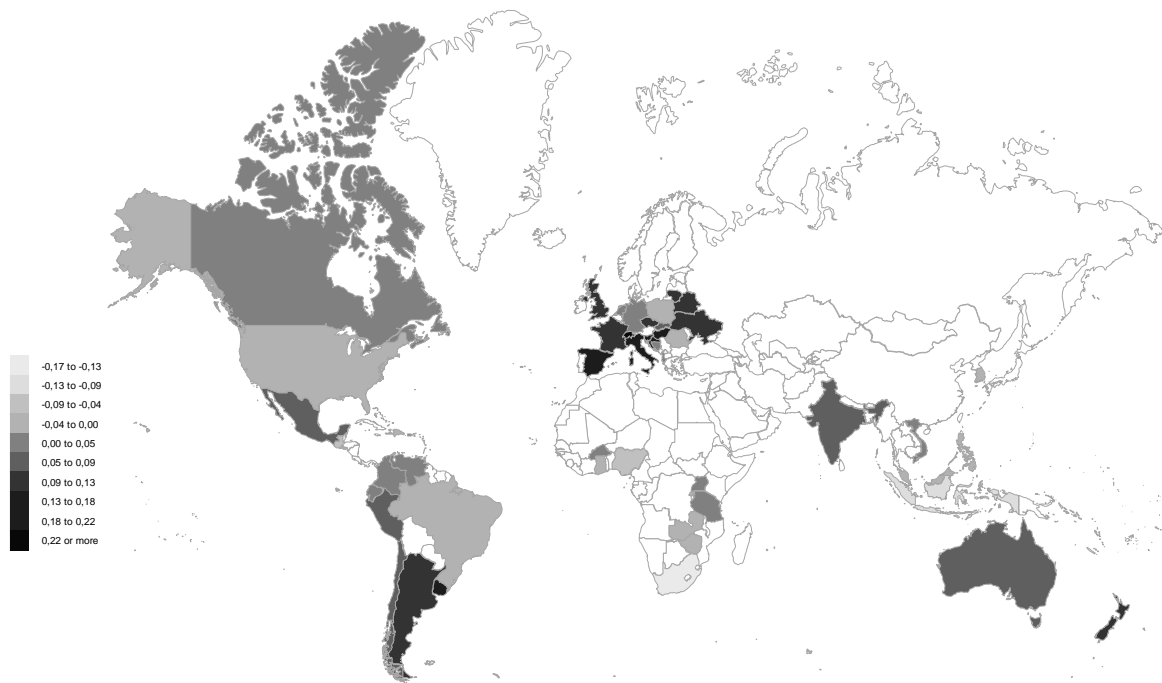
Map 5: *Dominicantes* – are they more or less tolerant than overall society in rejecting to have a homosexual neighbor (scale ranging theoretically from -1.0 = -100% to 1.0 = 100%, see Table 3)?



Highest: Hungary, Switzerland, France, Slovenia, Croatia

Lowest: Singapore, Trinidad and Tobago, Lebanon, Malaysia, Dominican Republic

Map 6: *Dominicantes* – are they more or less following the official Church position than overall society in saying that homosexuality can never be justified (scale ranging theoretically from -1.0 = -100% to 1.0 = 100%, see Table 3)?



Highest: Switzerland, Spain, Hungary, Italy, Uruguay

Lowest: South Africa, Singapore, Indonesia, Nigeria, Guatemala

To sum up our results, we present a comparison of the country population-unweighted means of the acceptability of homosexuality among the major global denominations and their regular monthly religious service attenders, ranging from the high rejection among the regular service attenders among ²¹ the global adherents of the Jain religion, the members of the Armenian Apostolic Church and the Muslims, and lowest ²² among global Anglicans, Presbyterians and adherents of Confucianism. Among adherents of the Anglican and Confucian denomination, acceptability of homosexuality among monthly religious service attenders was even greater than among the respective entire Anglican and Confucian global population, showing how the practice of tolerance is already part of the beliefs of the denominational active rank and file.

²¹ in descending order

²² in descending order

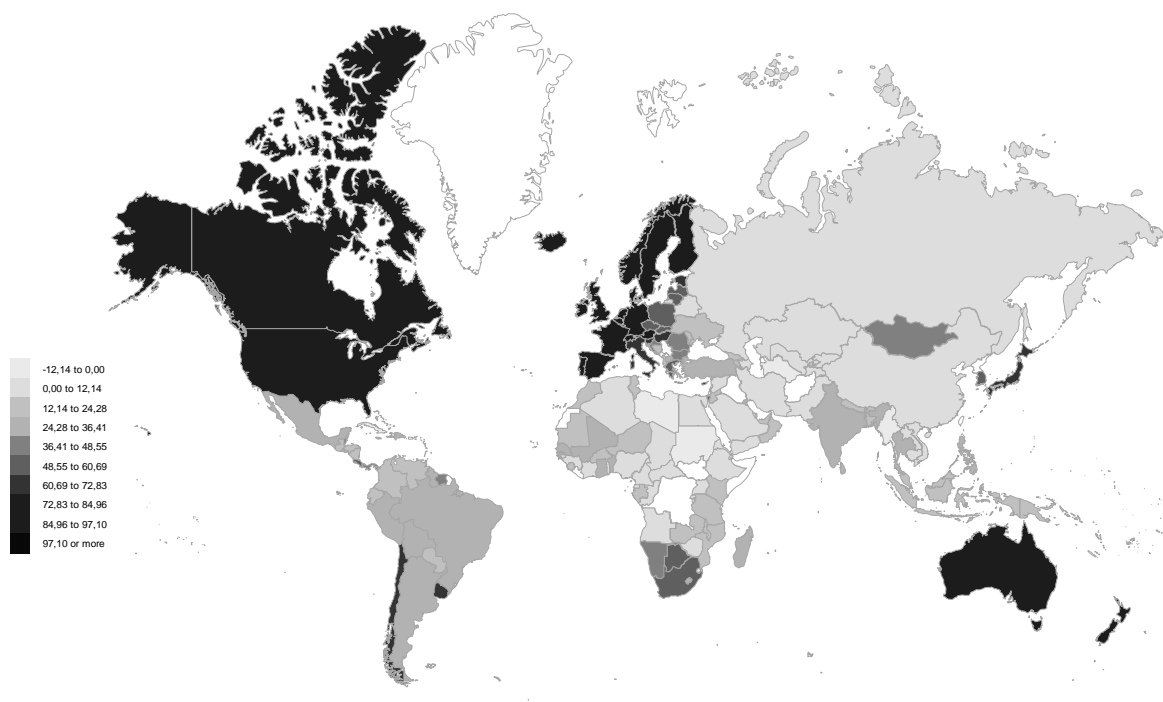
Table 4: acceptability of homosexuality among the different global major denominations

Religious denomination	Justifiable: homosexuality	N	Justifiable: homosexuality	N	monthly religious service attendance rate	% difference in saying homosexuality justifiable
Jain	1,760	73	1,550	55	75%	-12%
Armenian Apostolic Church	1,640	2580	1,590	881	34%	-3%
Muslim	1,640	45554	1,640	21687	48%	0%
Pentecostal	1,850	804	1,770	732	91%	-4%
Orthodox	2,300	30162	2,040	9359	31%	-11%
Jehovah witnesses	2,300	433	2,250	342	79%	-2%
Hindu	2,410	8173	2,370	4695	57%	-2%
Sikh	2,730	102	2,450	75	74%	-10%
Protestant	3,210	28874	2,470	16687	58%	-23%
Baptist	2,740	117	2,540	89	76%	-7%
Buddhist	3,040	10453	2,790	3950	38%	-8%
Taoist	3,170	428	2,810	107	25%	-11%
Greek Catholic	3,010	85	2,820	44	52%	-6%
Mormon	3,400	46	2,880	40	87%	-15%
Jewish	4,690	2054	3,150	398	19%	-33%
No religious denomination	4,230	54062	3,160	4131	8%	-25%
Roman Catholic	3,650	74358	3,170	43539	59%	-13%
Confucianism	2,900	71	3,390	28	39%	17%
Presbyterian	5,080	243	4,510	41	17%	-11%
Anglican	4,490	630	4,870	53	8%	8%

The correlates of the tolerance of homosexuality

It also emerges from our research that tolerance of homosexuality indeed coincides with basic patterns of a liberal and democratic society. Briefly stated, the correlates of the acceptancy of homosexuality reveal interesting patterns. Following Alexander *et al.*, 2012, the *Index of Effective Democracy* combines Civil Rights and the Freedom from Corruption. The global geographical distribution of the Index is shown in Map 3, with its predictable “North/South” and “West/East” gaps, reflecting well the current structure of the World System:

Map 7: Effective Democracy combining Civil Rights and the Freedom from Corruption



Highest: Finland, Iceland, Denmark, New Zealand, Switzerland

Lowest: Burma, Cuba, Libya, Sudan, Turkmenistan

Graph 4 shows the interesting bi-variate correlation between the rejection of homosexuality and *Effective Democracy*. The correlation, which explains more than 65% of the variance of the rejection of homosexuality, cannot be dismissed simply out of hand. Tolerance of homosexuality indeed even can be considered as one of the hallmarks of the existence of an overall climate of societal tolerance.

Graph 4: Rejection of homosexuality and *Effective Democracy*

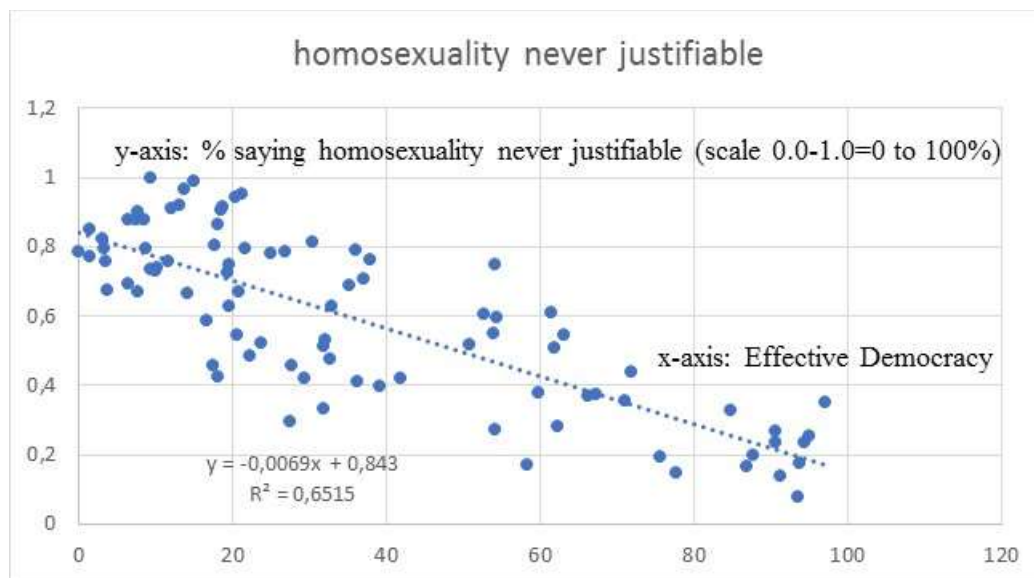


Table 5 summarizes other bivariate correlations of the rejection of homosexuality with a series of economic, social and political indicators, presented at great length in Tausch & Heshmati, 2012.²³ It emerges that practically all indicators of a positive overall social and political development of a society are highly and negatively correlated with the rejection of homosexuality. In addition, we can say that Muslim countries and societies are at the forefront of the rejection of homosexuality.

²³ As to the variable definitions and their sources, see Tausch/Heshmati, 2012. The data and a codebook are also freely available from the website https://www.academia.edu/35044095/Globalization_the_human_condition_and_sustainable_development_in_the_21st_Century._Cross-national_perspectives_and_European_implications_Codebook_and_EXCEL_data_file

Table 5: the correlates of the rejection of homosexuality

Indicators of development according to Tausch/Heshmati, 2012	Pearson Correlation with rejection of homosexuality	R² in %
overall social development index, based on 35 indicators	-0,811	65,81
Gender Empowerment Index	-0,770	59,29
Civil and Political Liberties violations	0,736	54,18
Combined Failed States Index	0,730	53,26
Corruption avoidance measure	-0,720	51,82
Rule of law	-0,709	50,24
Democracy measure	-0,684	46,77
Happy Life Years	-0,655	42,89
Human development index (HDI)	-0,633	40,07
tertiary enrollment	-0,630	39,63
closing of the global gender gap overall score 2009	-0,629	39,58
Life Satisfaction (0-10)	-0,623	38,76
Muslim population share per total population	0,617	38,03
per capita world class universities	-0,613	37,54
Environmental Performance Index (EPI)	-0,580	33,67
Membership in the Islamic Conference	0,568	32,26
Life Expectancy (years)	-0,537	28,81
UNDP education index	-0,536	28,70
2000 Economic Freedom Score	-0,528	27,83
closing political gender gap	-0,510	26,00
female survival probability of surviving to age 65 female	-0,481	23,12
% women in government, all levels	-0,479	22,99
Annual population growth rate, 1975-2005 (%)	0,473	22,33
closing economic gender gap	-0,459	21,04
closing educational gender gap	-0,417	17,40
closing health and survival gender gap	-0,405	16,44

In the following Table, we look at the interesting relationships between our homosexuality variables for the *Dominicantes* and some indicators of tolerance and value development. Only the most salient results are reported here.

The religious tolerance indicators from the *World Values Survey* are:

1. disagree or strongly disagree: The only acceptable religion is my religion (mean) based on *World Values Survey* item F203
2. agree or strongly agree: All religions should be taught in public schools (mean) based on *World Values Survey* item F204
3. agree or strongly agree: People who belong to different religions are probably just as moral as those who belong to mine (mean) based on *World Values Survey* item F205
4. trust completely or somewhat: people of another religion (mean) based on *World Values Survey* item G007_35B
5. meaning of religion: do good to other people (%-percentages) based on *World Values Survey* item F200

These data were projected onto a scale ranging from 0.0 to 1.0 following the well-established UNDP *Human Development Index* methodology (UNDP, 2014).

Our indicators of the Antisemitism of the *Dominicantes* were derived as follows:

- are practicing Catholics more or less anti-Semitic than overall society in rejecting to have a Jewish neighbor?
- % practicing Catholics - rejecting Jewish neighbors
- rate of change of antisemitism among *Dominicantes* (rejecting Jewish neighbors) in % per decade

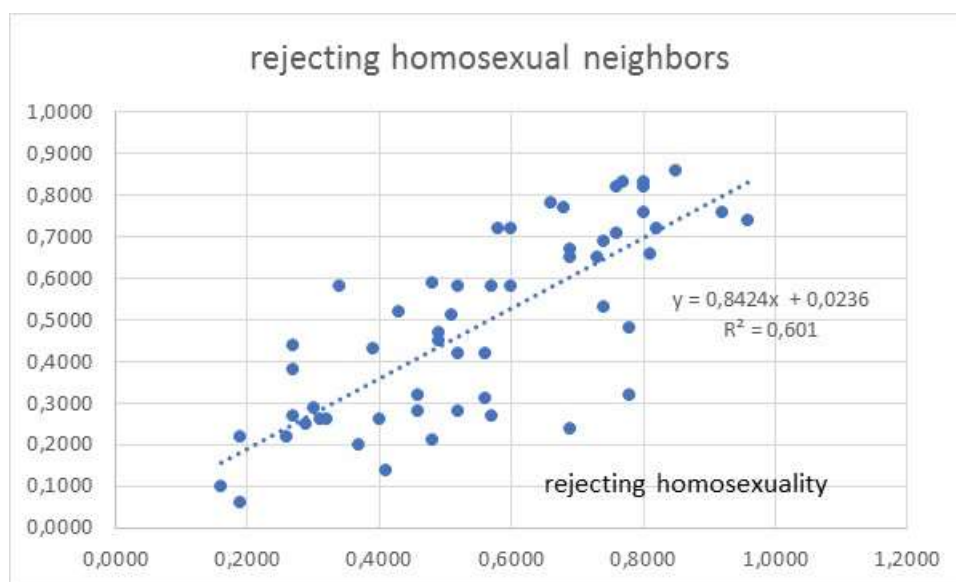
Again, the relatively stable relationship between *Effective Democracy* and acceptancy of homosexuality cannot be dismissed out of hand, since leading benchmarks of a tolerant society are highly negatively correlated with the rejection of homosexual neighbors and/or the rejection of homosexuality.

Table 6: selected correlates of opinions of *Dominicantes* on homosexuality with other *World Values Survey* related indicators of value development ($R^2 > 10\%$)

	r rejecting homosexual neighbor	R^2	r homosexu ality never justifiable	R^2
<i>Dominicantes</i> : Trust: People of another religion	-0,3582	12,8343	-0,3333	11,1081
<i>Dominicantes</i> : Religion is all about to do good to other people	-0,3233	10,4550	0,0812	0,6596
<i>Dominicantes</i> : Religious Tolerance Index	-0,3914	15,3176	-0,1296	1,6789
% of <i>Dominicantes</i> - rejecting Jewish neighbors	0,5454	29,7502	0,3212	10,3154

It is also noteworthy to look into the empirical relationship between the rejection of homosexuality and the rejection of homosexual neighbors. The two variables have a joint variance of more than 60%.

Graph 5: the rejection of homosexuality and the rejection of homosexual neighbors



Italy, Vietnam, Puerto Rico and Guatemala are the countries where at given rejection rates of homosexuality, the rejection of homosexual neighbors is relatively small. Especially in Slovakia, Zambia, Nigeria, Korea, South, and France, *Dominicantes* have a tendency of rejecting homosexual neighbors in excess of the statistical trend, analyzed in in Graph 5:

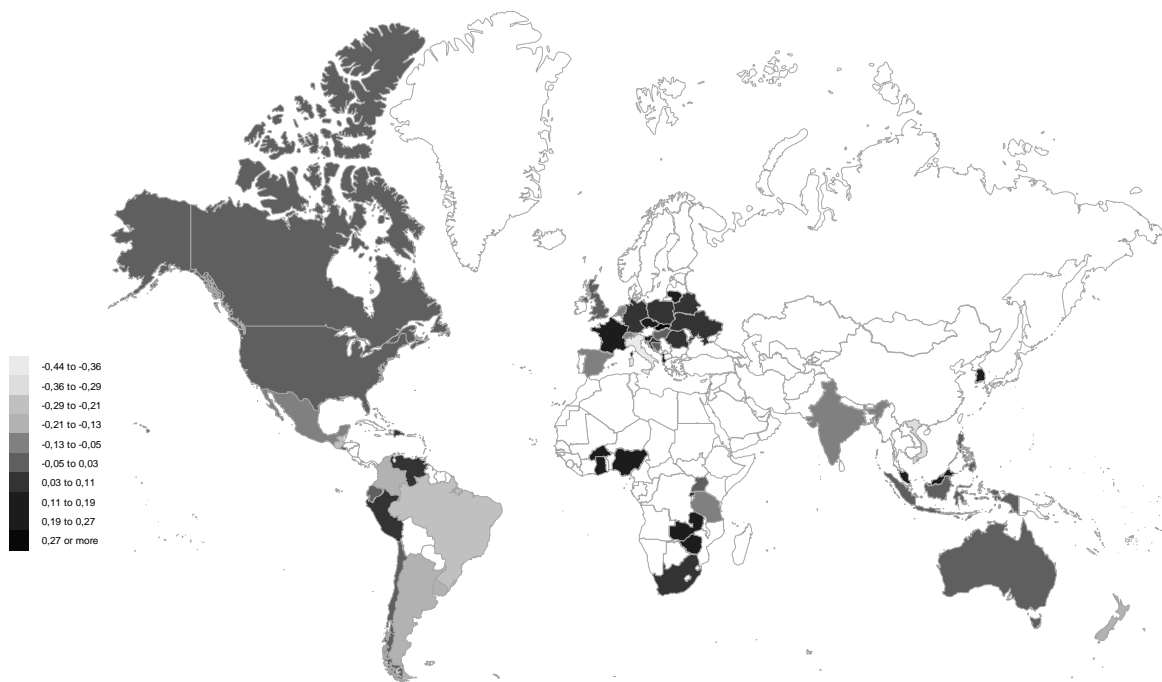
Table 7: The rejection of homosexuality and the rejection of homosexual neighbors among the *Dominicantes*. Percentages ranging from 0.0 (=0%) to 1.0 (=100%)

Country	homosexuality never justifiable	rejecting homosexual neighbors	trend rejection	residual rejection homosexual neighbors
Italy	0,6900	0,2400	0,6048	-0,3648
Vietnam	0,7800	0,3200	0,6806	-0,3606
Puerto Rico	0,5700	0,2700	0,5037	-0,2337
Guatemala	0,4100	0,1400	0,3690	-0,2290
Brazil	0,4800	0,2100	0,4279	-0,2179
Trinidad and Tobago	0,7800	0,4800	0,6806	-0,2006
Colombia	0,5600	0,3100	0,4953	-0,1853
Argentina	0,5200	0,2800	0,4616	-0,1816
New Zealand	0,3700	0,2000	0,3353	-0,1353
Uruguay	0,4600	0,2800	0,4111	-0,1311
Andorra	0,1900	0,0600	0,1836	-0,1236
India	0,7400	0,5300	0,6469	-0,1169
Spain	0,4000	0,2600	0,3605	-0,1005
Tanzania	0,9600	0,7400	0,8323	-0,0923
Switzerland	0,4600	0,3200	0,4111	-0,0911
Mexico	0,5600	0,4200	0,4953	-0,0753
Netherlands	0,1600	0,1000	0,1584	-0,0584
Hungary	0,8100	0,6600	0,7059	-0,0459
Ecuador	0,5200	0,4200	0,4616	-0,0416
Uganda	0,9200	0,7600	0,7986	-0,0386
Australia	0,3200	0,2600	0,2931	-0,0331
Singapore	0,3100	0,2600	0,2847	-0,0247
Canada	0,2600	0,2200	0,2426	-0,0226
United States	0,2900	0,2500	0,2679	-0,0179
Indonesia	0,8200	0,7200	0,7143	0,0057
Bosnia and Herzegovina	0,7300	0,6500	0,6385	0,0115

Chile	0,4900	0,4500	0,4363	0,0137
United Kingdom	0,3000	0,2900	0,2763	0,0137
Philippines	0,2700	0,2700	0,2510	0,0190
Dominican Republic	0,4900	0,4700	0,4363	0,0337
Germany	0,1900	0,2200	0,1836	0,0364
Ukraine	0,7400	0,6900	0,6469	0,0431
Venezuela	0,6900	0,6500	0,6048	0,0452
Belarus	0,7600	0,7100	0,6638	0,0462
Poland	0,6000	0,5800	0,5290	0,0510
Peru	0,5100	0,5100	0,4532	0,0568
El Salvador	0,8000	0,7600	0,6975	0,0625
Romania	0,6900	0,6700	0,6048	0,0652
Croatia	0,5700	0,5800	0,5037	0,0763
South Africa	0,3900	0,4300	0,3521	0,0779
Slovenia	0,5200	0,5800	0,4616	0,1184
Lithuania	0,8500	0,8600	0,7396	0,1204
Burkina Faso	0,8000	0,8200	0,6975	0,1225
Czech Republic	0,2700	0,3800	0,2510	0,1290
Zimbabwe	0,8000	0,8300	0,6975	0,1325
Lebanon	0,4300	0,5200	0,3858	0,1342
Albania	0,7600	0,8200	0,6638	0,1562
Ghana	0,7700	0,8300	0,6722	0,1578
Malaysia	0,4800	0,5900	0,4279	0,1621
Rwanda	0,6800	0,7700	0,5964	0,1736
France	0,2700	0,4400	0,2510	0,1890
Korea, South	0,6000	0,7200	0,5290	0,1910
Nigeria	0,6600	0,7800	0,5796	0,2004
Zambia	0,5800	0,7200	0,5122	0,2078
Slovakia	0,3400	0,5800	0,3100	0,2700

Map 8 analyzes the results of Table 7 in geographical terms:

Map 8: where the rejection of homosexual neighbors among *Dominicantes* is stronger/weaker as predicted by the rejection of homosexuality



Highest: Slovakia, Zambia, Nigeria, Korea, South, France
Lowest: Italy, Vietnam, Puerto Rico, Guatemala, Brazil

A multivariate perspective

Table 8 and Table 9 present our concluding multivariate, country-level analysis of the relationships between the rejection of homosexuality and an open and liberal society in the tradition of Sir Karl Popper. Religious intolerance and the rejection of homosexuality are important drivers of Anti-Semitism according to the recent ADL-100 study in more than 100 countries, independent of the curve-linear effects of the development level of a nation on Anti-Semitism (see Tausch, 2014).

Table 8: The rejection of homosexuality and Antisemitism

ANTISEMITISM	unstandardi zed Regressions Coefficient B	Standard error	Beta	T	error p
Constant	19,721	26,409		0,747	0,459
income 2013 (EU =100) ²⁴	28,519	13,215	1,165	2,158	0,037
income 2013 (EU =100) ²⁵	-3,634	1,905	-1,023	-1,907	0,063
homosexuality never acceptable ²⁶	31,416	14,499	0,293	2,167	0,036
religious tolerance index ²⁷	-94,869	17,330	-0,650	-5,474	0,000
Adjusted R^2	0,605				
F	18,579				
error p	,000				
N =	47				

Independent of the development level, we can also show that a feeling of the freedom of choice, existing in society, is negatively related to the rejection of homosexuality, while trust in the national government, often highest in authoritarian and semi-authoritarian countries, is negatively related to the rejection of homosexuality.

²⁴ <https://data.worldbank.org/indicator>

²⁵ <https://data.worldbank.org/indicator>

²⁶ See the data reported in this essay

²⁷ UNDP *Human Development Index* type of indicator, see text above

Table 9: The rejection of homosexuality (% of the population saying: homosexuality is never justified)

HOMOSEXUALITY NEVER ACCEPTABLE	unstandardi zed Regressions Coefficient B	Standard error	Beta	T	error p
Constant	1,035	0,123		8,417	0,000
income 2013 (EU =100) ²⁸	-0,036	0,053	-0,192	-0,683	0,497
income 2013 (EU =100) ²⁹	-0,006	0,009	-0,196	-0,682	0,497
Share of Muslims per total population ³⁰	0,229	0,056	0,310	4,111	0,000
Gallup poll about satisfaction: Freedom of choice ³¹	-0,006	0,002	-0,386	-4,086	0,000
Gallup poll about satisfaction: Trust in national government ³²	0,002	0,001	0,173	2,084	0,041
Adjusted R^2	0,697				
F	38,807				
error p	,000				
N =	83				

Conclusions and policy perspectives

Our work shows that the Vatican teaching on homosexuality – i.e. rejecting the homosexual act but not discriminating against the homosexual person – is still best followed by the *Dominicantes* in Viet Nam, Italy, Puerto Rico, Trinidad and Tobago, and Brazil. Most notably, the *Dominicantes* in Slovakia, France, Bosnia, Zambia, and Nigeria, are at the bottom of our list of meeting the double requirements of the Vatican's teaching on homosexuality: non-discrimination of homosexuals but rejecting the homosexual act as a deadly sin and transgression of Devine Law.

²⁸ <https://data.worldbank.org/indicator>

²⁹ <https://data.worldbank.org/indicator>

³⁰ <https://scholar.harvard.edu/barro/publications/religion-adherence-data>

³¹ UNDP (2014)

³² UNDP (2014)

Table 10: Which Catholic community best follows the Vatican teaching on homosexuality? (UNDP – type Index, based on non-discrimination of homosexuals, but rejection of homosexuality, contained in Table 2 of this work)

	<i>Dominicantes not discriminating homosexuals (not rejecting homosexual neighbors)</i>	<i>but Dominicantes saying homosexuality is never justifiable</i>	Following the Vatican teaching on homosexuality
Viet Nam	0,675	0,775	0,725
Italy	0,775	0,663	0,719
Puerto Rico	0,738	0,513	0,625
Trinidad and Tobago	0,475	0,775	0,625
Brazil	0,813	0,400	0,606
Guatemala	0,900	0,313	0,606
Colombia	0,688	0,500	0,594
Argentina	0,725	0,450	0,588
Tanzania	0,150	1,000	0,575
India	0,413	0,725	0,569
Uruguay	0,725	0,375	0,550
New Zealand	0,825	0,263	0,544
Uganda	0,125	0,950	0,538
Hungary	0,250	0,813	0,531
Switzerland	0,675	0,375	0,525
Mexico	0,550	0,500	0,525
Spain	0,750	0,300	0,525
Andorra	1,000	0,038	0,519
Ecuador	0,550	0,450	0,500
Indonesia	0,175	0,825	0,500
Bosnia	0,263	0,713	0,488
Australia	0,750	0,200	0,475
Netherlands	0,950	0,000	0,475
Belarus	0,188	0,750	0,469
Ukraine	0,213	0,725	0,469
Singapore	0,750	0,188	0,469
El Salvador	0,125	0,800	0,463
Canada	0,800	0,125	0,463
Chile	0,513	0,413	0,463

United States	0,763	0,163	0,463
Venezuela	0,263	0,663	0,463
Dominican Republic	0,488	0,413	0,450
Poland	0,350	0,550	0,450
Romania	0,238	0,663	0,450
Great Britain	0,713	0,175	0,444
Peru	0,438	0,438	0,438
Philippines	0,738	0,138	0,438
Croatia	0,350	0,513	0,431
Lithuania	0,000	0,863	0,431
Burkina Faso	0,050	0,800	0,425
Zimbabwe	0,038	0,800	0,419
Germany	0,800	0,038	0,419
South Africa	0,538	0,288	0,413
Albania	0,050	0,750	0,400
Ghana	0,038	0,763	0,400
Slovenia	0,350	0,450	0,400
Lebanon	0,425	0,338	0,381
Rwanda	0,113	0,650	0,381
Czech Republic	0,600	0,138	0,369
Malaysia	0,338	0,400	0,369
Nigeria	0,100	0,625	0,363
South Korea	0,175	0,550	0,363
Zambia	0,175	0,525	0,350
Bosnia	0,325	0,363	0,344
France	0,525	0,138	0,331
Slovakia	0,350	0,225	0,288

According to our figures, less than 50% of the Roman Catholic faithful regular Church attenders ³³ in the Netherlands, Andorra, Germany, Canada, Czech Republic, France, Philippines, United States, Great Britain, Singapore, Australia, Slovakia, New Zealand, South Africa, Spain, Guatemala, Lebanon, Bosnia, Switzerland, Uruguay, Brazil, Malaysia, Chile, and the Dominican Republic nowadays think that homosexuality is never justifiable.

Only in Tanzania, Uganda, Lithuania, Indonesia, Hungary, Burkina Faso, El Salvador, Zimbabwe, Trinidad and Tobago, Viet Nam, Ghana, Albania, Belarus, India, Ukraine, Bosnia, Italy, Romania, Venezuela, Rwanda, Nigeria, Poland, South Korea, Zambia, Croatia, Puerto Rico, Colombia, Mexico, Argentina, Ecuador, Slovenia, and Peru, the official position of the Catechism that the

³³ in descending order

homosexual act is a deadly sin is still a majority position among the Catholic faithful. Compared to the opinions of overall societies, surrounding the Catholic communities, practicing Roman Catholics in Hungary, Switzerland, France, Slovenia, and Croatia especially heavily discriminated against their homosexual neighbors, while practicing Roman Catholics in the multicultural environment of Singapore, Trinidad and Tobago, Lebanon, Malaysia, and in the Latin American country Dominican Republic were especially tolerant to homosexual neighbors in comparison to the society surrounding them.

In comparison to overall society, practicing Roman Catholics in Switzerland, Spain, Hungary, Italy, and Uruguay especially strongly rejected homosexuality, while again practicing Roman Catholics in the multicultural environments of South Africa, Singapore, Indonesia, Nigeria, and in the Latin American country Guatemala were the record holders of accepting homosexuality compared to the society around them.

In both cases, one of the reasons might be that Muslims, Evangelical Christians and other denominations in these countries often take a still much tougher stance on homosexuality than the Roman Church (see Table 4 of this study). Table 4 shows that monthly religious service attenders among the adherents of the Jain, Armenian Apostolic Church, Muslim, Pentecostal, Orthodox, Jehovah witnesses, Hindu, Sikh, Protestant, Baptist, Buddhist, Taoist, Greek Catholic, Mormon, and Jewish faith, as well as adherents of no religious denomination, share a higher rejection rate of homosexuality than the monthly religious service attenders among the Roman Catholics.

But seen in the light of our data, decision makers of the Roman Catholic Church might perhaps start to look for better practice models among the ecumenical Presbyterian and Anglican fellow Christian Churches as well as among the Confucians – after all, the Ethics of “*Love and Responsibility*” (Pope John Paul II) were written for humankind.

Our analysis cannot claim to tell the decision makers of the Roman Catholic Church which path to follow, but it is sufficiently clear that the Church’s teaching on this point has less and less followers, and that in the name of the relationships with indicators of an *Open Society* a rethinking of the entire issue would be very necessary. To speak about “*Masonic lobbies*” in such a context is highly out of place, and reminds us, by contrast, that the Roman Church, throughout its history from around 300 to 1945 had so many problems in adapting to the trends towards democracy.

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